

 A SERMON  
OF CVTHBERT BYS-  
shop of Duresme, made v-  
pon Palme sondaye laste  
past, befoze the maiestie of  
our souerayne lozde kyng  
HENRY the .viii. kyng  
of England & of France,  
defensoz of the fayth,  
lozde of Irelande,  
and in erth next  
vnder Christ  
supreme  
heed of the Churche  
of Englande.





Hoc sentite in uobis, quod et in Chri-  
sto Iesu. &c. Ad Philippen. 2.



E THE SAME

mind be in you, that was  
in Iesu Chyſte, who be-  
inge alreedy in the forme  
of god, thought it no ra-  
uynne to be equalle with  
god, but he dyd abase hym ſelfe, takynge  
vpon hym the forme of a ſeruant, bozne  
in ſimilitude of men, and in ſhape found  
as a man. He dyd humble hym ſelfe, and  
became obedient vnto deth, yē vnto deth  
of the croſſe. Therfoze god hath exalted  
him, and hath gyuen him a name aboue  
all names. ſo that in the name of Ieſu,  
euery knee ſhall bowe downe, of thinges  
that be in heauen, of thynges that be in  
earthe, of thynges that be in helle, and  
that euery tonge maye confelle, that Je-  
ſu Chyiſt is our lozde, to the glozy of god  
the father.

¶ THIS IS IN Englyſhe the ſentence  
of the epiſtle of this daye. And fyrſt I do  
entende by your patience to declare par-

¶ ii

ticulare

## A Sermon of Cuthbert

ticularly the lyttral sence therof, contem-  
nyng the infinite and inestimable humi-  
litie and obedience of our sauoure Iesu  
Christ. Secondly I do entende to speke  
of disobedience of men by pryde done to  
man ageinst goddis lawe. And how that  
may be eschewed. Thirdly I entende to  
speake of disobedience of al men by pride  
done to almyghty god, ageynste goddis  
lawe. And howe that maye be amended.  
And so to make an ende. And to returne  
to the fyrste.

**S**aynte Paule in the seconde chap-  
ter to the Phylippiens nexte befoze the  
wordes of the pistle of this daye, com-  
maundyng humilitie with charitie to be  
blessed, sayth. Ye must thynke by humili-  
tie euery man to be your superpou, not  
consydering euery one of you his owne  
furtherance, but the furderance of other.  
And therfoze he exhorteth all men by the  
example of Christe, not to regarde nor to  
take heede to their owne aduauncement,  
but the aduauncement of other, sayeng.  
See the same mynde be in you, that is in  
Iesu Christ, that is to say. Shewe humi-  
litie

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litte & pacience for the welth of other, as  
Christe dyd. whose hye degre the apostell  
Paule here first speaketh of. From whi-  
che he was content to comme downe for  
our sake. For he beinge in the fourme of  
god thoughte it no raupn to be equalle  
with god. what is this to say, in the form  
of god? The sense therof is this. He was  
in ful substance, in ful essence, in full glo-  
rie, in eternitie, equal with his father. As  
for to put for our better erudition of thin-  
ges incomprehenfible farre aboue oure  
reaſon, an example of thinges that we  
may vnderſtande, to directe vs in ſome  
parte to the attaynyng of higher thyn-  
ges. As the byghthnes is in the fyre, and  
as the image or print is in a ſeale, and as  
a worde is in the mynde, ſo the ſonne of  
god is in the father. For the byghthnes is  
as ſoone as the fyre is, and the printe is  
withyn the ſeale, as ſoone as the ſeale is.  
And the worde that man wyl expreſſe is  
in the mynde, as ſone as the mynde hath  
concepued it. Saynt Paule in the begin-  
nyng of his epiſtle to the Hebrues ſaith,  
that the ſonne of god is the ſpuyng of



## A Sermon of Cuthbert

the glory of the father. As in the forsaide example, the bryghtnes is of the fyre, and figure of his substance, as the prynte is of the seale, supportynge all thynges by the worde of his strength and vertue, as the mynde byngeth forth the worde.

And where saint Paule saith, that Christ thoughte it no raun to be equalle with god, He meaneth, that he made not hym selfe equal to god by vsurpation, but god the father begatte hym in the beginnyng equall to hym selfe. For if he shuld haue made hym selfe equall to god, nat being so by nature, he shulde haue fallen by raun, as Lucifer dyd. For he bycause he wolde make hym selfe equall to god beinge but a creature, dyd falle, and of an aungell was made the deuyll. And this his pride he perswaded to man, by whiche he was ouerthrowen hym selfe, sayng to Eue befoze the fall of Adam. Taste of the fruite that is forbydden you, and ye shall be as goddis. That is to say in effect. Take vpon you by vsurpation that thing, that ye haue not by creation, for so was I ouerthrowen. But Christe was borne

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borne in the begynnyng equall to his father, not made after equall, and borne of the substance of the father. wherfore he dyd not vsurpe equalitie vnto god, but was in that equalitie, in whiche he was borne in the begynnyng.

**I**t foloweth in the text. But he dydde abase hym selfe, takyng vppon hym the forme of a seruaunt, whiche he dyd, not lesyng the forme of god, in which he was befoze, but takynge the fourme of man, whiche he was not befoze. And therby he was made inferioz to his father. And yet he abode styll equall with hym bothe in one persone, that is to say, by reason that he was the worde of god, equalle to his father, and by reason, he was man inferiour to hym. one sonne of god, and the same sonne of man. One the sonne of mā, & the same the sonne of god. Not two sonnes of god, god & man, but one sonne of god and manne. god without begynnyng, man from a certayn begynnyng, our lord Iesu Christe. For as god dothe graunte to his creatures, beinge temporall and subiecte to sufferynge, that they

A Sermon off Cuthbert

maye begette the same thyng that they are, howe moche moze god the father beinge eternall and impassible dyd bygette his sonne, not of an other substance than he hym selfe is, but of the same. whiche is yet to our greate admiration, bycause he begatte hym without any alteration, and in suche equalite with hym selfe that neither in power noz in aege, the father gothe befoze the sonne.

**B**ut the sonne dothe attribute vnto the father, and not to hym selfe all that he hath, and maye, bycause he is not of hym selfe, but of the father. He is equall to the father, but he had that same of his father. Noz he toke not of hym selfe to be equall, but he is equall by nature. As he was euer bozne, he was euer equalle. Wherfoze the father bygatte hym not inequalle to hym selfe. And after he was bozne, gaue to hym equalitie, but in begettyng hym, gaue it vnto him, bycause he begat hym equal, not inferiour to him selfe. But yet he saythe. his father is superiour to hym, bicause he toke the forme of a seruant, not lesyng the forme of god.  
by



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by whiche fourme of a seruaunt, he was made inferiour, not onely to his father, but alsoo to hym selfe; as to the sonne of god, and to the holy gooste. And onely he was inferioure to the Trinite, in his forme of manhode, but also he was made inferiour vnder angels. And he was also inferiour vnto somme men, that is to say, to his mother, and to Ioseph, whom men tooke to be his father, to whome he was subiecte, as it is wrytten in the second chapiter of Luke. And for the forme of a seruant, he sayd. My father is superiour vnto me. And for the forme of god, whych he neuer left, he said in the tenth chapiter of Iohn. I and my father are one thyng, that is to say, one substance. ¶ In forme of god, he was superiour to hym selfe, and in forme of man, he was inferiour to hym selfe. And therfore not without a cause, the scripture saith both, the sonne equall to the father, and the father superiour to the sonne, the oone for the forme of god, the other for the forme of man, without confoundynge the one nature into the other, bothe natures of

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## A Sermon of Cuthbert

god and man, being in one persone. In the forme of man, whiche he toke for vs, he was bozne, and he suffered, and he arose frome dethe to lyfe, and ascended into heauen. By the fyrste two, that is to say, by his byrthe and his passion he shewed to vs our estate. By the two laste, that is to say, his resurrection and his ascension, he shewed to vs an example of oure rewarde. The two fyrste, all that be bozne do fele, and the two laste we shall attayne, if we do beleue in hym.

**A**nd as the apostelle saythe, Christe thought it no raiuin to be equal with god, so saynt Iohn in the begynnynge of his gospell sayth, That the worde, whiche is the sonne, was god. And as Paule saith here. That he dyd abase him selfe to take vpon hym the forme of a seruant, so saint Iohn sayth. The worde of god is made fleshe, that is to saye, Man: and hath dwelt amongst vs, god and man in one person. For as the number of persons is not increased, whan the soule is knyt to the body, to make therby one man, soo is not in Christe the number of persons increased,

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creased, whan man is knytte to the word  
of god, to make one Christe.

**I**t foloweth in the text. He was made  
in similitude of men, that is to saye, he  
toke all our nature vpon hym, all be it, he  
was without synne, and he left no carnal  
procreation, by generation carnall. Noz  
that onely was in hym, that appiered in  
outward bysage, his manhode, but god-  
heed also was in him. For he was not on-  
ly man, but in his person, godheed was  
knytte with manhoode. And therfoze he  
saith here, that he was lyke to men. but  
moze was in hym, than is in men. For we  
be made of soule and body. He had both  
soule and bodye and godheed. And ther-  
foze he saythe here, in similitude of men.  
As saynt Paule saith in the. viii. chapi-  
ter to the Romayns. God sent his sonne  
into the worlde, in similitude of synfull  
fleshe, not bycause he lacked fleshe, but  
bycause the fleshe that he tooke, lacked  
synne, and yet was it lyke to our fleshe,  
whiche is subiecte to synne, lyke by na-  
ture, but not lyke by wyckednes.

**I**t foloweth in the text. That in Chap  
he



## A Sermon of Cuthbert

he was founde as a man. That is to say, where he was without bodily shappe, he toke vppon hym the fourme and shappe of a man, abydyng still god as he was before, but in fygure, that is to saye, in fleshe, he was made a man, and cledde with manhode as with a clothynge, not that his godheed was chaunged thereby into manhod. as the members of a man be not changed by puttyng on of a newe garment. And he saith, that he was found in shappe as a man, bycause he seemed outwardly but one of the common sort of men, and yet he was moze than soo. For he was god therwith. And yet was he a very man in nature, not in phantasy and imagination. Saynte Paule also in the seconde chapiter of the fyrste Epistle to Tymothe calleth hym a manne sayenge. There is one mediator of god and man, A man Christe Jesu. And as he is in the forme of god, perfyte god, so is he in the forme of man a perfyte man.

**I**t foloweth in the texte. Christe hath humbled hym self, and became obedient vnto dethe. Here we may lerne humilitie  
as

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as Chyſte dothe teache vs in the. xi. of  
Mathewe, ſayenge. Lerne of me, for I  
am meke and humble in harte. He was  
made for the a man without synne. And  
thou synfulle man, why wylte thou not  
come to hym, that calleth the, and ſayth?  
Come to me all ye that doo trauayle, and  
be ouercharged, and I ſhal refreſhe you.  
Thou proude synful man, why arte thou  
ſo proude? Chyſte became obedient for  
thy ſake to be incarnate, and to take part  
of the mortalitie of man. He was obedi-  
ent ſo farre, that he ſuffered.

**C**hyſte to be tempted of the dyuell. He  
was obedient to ſuffre the mockynge of  
the people of Jewes. He was obedyente  
to ſuffer to be bound, bobbed, and ſpitted  
at, to be ſtryken, and to be ſcourged. And  
yet he was further obedient to die for the  
thou synfull man.

**I**t was a great humilitie at his birth  
to lye in the maunger with beaſtes, for  
lacke of a cradell. It was a moze humi-  
litie to lye. xxxiii. yeres amongſt syn-  
ners, he beinge without ſpote of synne.  
The moſt abundant humilitie was that  
he

A Sermon of Cuthbert  
he suffered vpon the crosse betwixte two  
murderers.

¶ It was a harde suffering, that he suffered for wicked men. It was more harde that he suffered of wycked men. And the most hardest of all was, þe he suffered with wicked men. and the same deth, that wicked men and murtherers do suffer.

¶ It foloweth in the texte. That he suffered the dethe of the crosse: whiche dethe was worste of all other kyndes of dethe. For those that were putte to that deathe, were fyrst nayled vpon the crosse, handes and fete drawn on length, and stretched abroode, hanged vp in the ayre, quicke, naked, and bledynge, not bycause longer lyfe shulde folowe thereby, but bycause the dethe it selfe was prolonged to make the peyne the more, lest the shortenesse therof shulde lesse haue bene felte. Hanging, or drawing, or stryking of, of the heed, be peynes soone ouer passyng. But the deathe of the crosse longe tyme dothe endure: In whiche they were wonte to breake their legges, to make theym dye more peynfully, as we rede the. xix. chapter



Bysshop of Duresme.

piter of Iohn.

**T**his deth of the crosse was the worst deathe, that the Jewes coulde imagyne for hym to dye. but yet Christe dyd chose this death. and intended to make it to be his signe, And to make of it his badge, that all men beleuyng in hym, shulde in their forheaddes make his sygne of the crosse, as it was prophesied and figured before in the .ix. chapiter of Ezechiel: and glozie in the crosse of Christe. As saynct Paule in þe last chapiter to the Galathies sayth. God forbidd, that I shuld glozie in any thinge, but in the crosse of oure lord Iesu Christe, by which the world is crucified to me, and I to the worlde.

**T**here was nothyng before more intollerable to the fleshe of man, than deth of the crosse. And there is now nothing more glorious sette forth in the forehead of a chrysten man, than the sygne of the crosse. Here we maye note, what hye rewarde in heauen is reserued to a chrysten man, whan Christe hath gyuen suche an honour to the forme of the crosse, representynge to vs his passion. for nowe the  
forme

## A Sermon of Cuthbert

for me of the crosse is so honoured amongst christen men, that if a man worthye to dye shoulde be crucified, it shoulde be thought amongst christen men, that he shoulde thereby rather be honoured than punished. The crosse is now euerie where amongst christen men erected and sette vp as an arche triumphal against the deuyll, declaring vnto vs the victorie and triumphe, that Christ vpon the crosse obtained agaynst the deuyll, in cancelling the bonde of our synne, wherein we were bounde to the deuylle, and fastenynge it cancellyd to his crosse. as saynte Paule saythe in the seconde chapiter to the Colossians.

**I**t foloweth in the text. Therfore god hath exalted hym, and hath gyuen to him a name, that is aboue all names. Here it is to be noted, that god gaue to Christe his exaltation, as to man, and not as to god. For there was neuer no tyme before he was made man, that he in the fourme of god was not exalted, nor no tyme that all thinges dyd not bowe downe to hym, that be in heuen, erthe, and helle. And for  
that

## Bysshop of Duresme.

that cause he saithe, Therfore. that is to say, for his manhode & forme of a seruāt taken vpon hym, and vnited to his godheed, and for his obedience vnto deathe of the crosse. For in the same fourme of man, in whiche he was crucified, in the same he was exalted. And a name was gyuen to hym aboue all names. That he beinge in the forme of a seruāt, rysyng from dethe of the fleshe to lyfe, and ascendyng vpon into heuen, shulde be called the onely begotten sonne of god, whiche name he as the worde and sonne of god eternally begotten of god, and equall to god, hadde before. wherof the aungell sent to the blyssed byrgine Marye before his byrthe prophecied, sayeng, in the first chapter of Luke. That holy byrthe that shall be borne of the, shall be called the sonne of god. This hyghe exaltation of Chyste gyuen to hym for his manhoode and sufferance of deathe for mankynde, is lyke to that, that Chyste hym selfe spake in the laste chapter of Mathewe, sayinge. All power is gyuen to me in heuen and in erthe. whiche he spake of his

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## A Sermon of Cuthbert

manhode, and nat of his godheed. for by his godhed, he had it, before he was mā.  
**I**t foloweth in the texte. That in the name of Jesu euery knee shal bow down of all thinges that be in heauen, or that be in erthe, or that be in helle. That is to say, of aungels, of men, and of deuyls. For the aungelles of heuen at his ascension glorified in hym the nature of man, and bowed downe to hym exalted aboue al angels. And men in erth do glorifie in hym, and do knele down to hym, and adore hym, as their redemer, and god and man. The deuylles do stowepe downe to hym for feare, and one of them whom he expelled from a bodye possessed by hym, sayde to hym. I do knowe that thou arte the holy man of god. And all the deuyls shall knowe his power, whan he shall syt in iugement, rewardyng good men, and punysshynge the euyll. And the bowinge down of euery knee, is ment the submyssion of all creatures to their maker, not that eyther aungels or deuyls haue bodily knees, but bicause we mē, that haue bodies in our submyssion doo bowe oure knees

## Bysshop of Duresme.

knees. And therfore submyssyon of all creatures to their maker is ment therby. The deuyls also feared his power, and bowed downe to hym, whanne his soule with his godheed descended into helle, there to deliuer the sowles of all righteous men, which were deed before Christ, and descended thither, bycause heauen gates were not yet by hym opened. His godheed ones knytte by his incarnation to his body and his soule, neuer departed after from either of theym bothe, but styl abode with them, that is to say, with his bodye in the sepulchre, and with his soule descendinge into hell, neuer departing from either of them after his incarnation.

**I**t foloweth in the texte. And euerye tongue shal confesse and knowlege, that Iesu Christe is our lord, to the glory of god his father. That is to say, to the hye preferment therof, for the glorie of the father is to haue such a sonne, lord of al, maker of all, and god of all. To whome all be subiectes and do obey. To whome all creatures do bow downe, and whom

## A Sermon of Cuthbert

all tanges do exalte and glozifie.

**T**he glozie of god the father is, that the sonne euerpe where be glozified. lyke as where god the sonne is despised, there god the father is despised. and blasphemye spoken ageynste god the sonne, is spoken also ageynst god the father. Lyke as amongst men, dishonour done to the sonne, soundeth to the dishonour of the father. For betwyrte god the father, and god the sonne, there is no difference, but that that ryseth and commeth by diuersitie of their persones. And therfore the honour or dyshonour of god the sonne, stretcheth to the honour or dyshonour of god the father. where the sonne is perfite in all thynges, it is the honour of the father, that so begat hym, of whom he had it. And where he needeth nothyng, it is the honoꝝ of his father, of whom he hath all plentie. And where he by his godheed is not inferiour to his father, it is the honoꝝ of his father, of whome he hath the same substance, and the same essence. and where he is wyse, it is the honour of the father, whose wysedome he is. and where



## Bysshop of Duresme.

where he is good, it is the honour of the father, of whom he hath it. And where he is almyghty, It is the honour of the father, whose arme he is. In all these thinges it is the high honour of god the father, that he eternally begatte a sonne of so moche glozie.

**A**nd it is a great demonstration, that Christ the sonne of god is god by nature, bycause he humbled hym selfe, takynge mans nature vpon hym. For he knewe, that by his humilitie he coulde suffer no damage in the highnes of his godly nature. For his godly nature coulde not be hydde, nor kept vnder, nor oppressed by any humilitie. His humilitie therfore is an euident argumēt of his natural godheed. And therfore if any man do desire to be greate in vertue, lette hym humble him self. for humilitie sheweth the greatnes of vertue. let hym folowe Christe in humilitie, and he shall gayne great thinges therby. He that is poore in vertue feareth to humble hym selfe, lest he shulde fall from his feyned & dissembled height. And he that is ryche in vertue, doth hum-

## A Sermon of Cuthbert

ble hym selfe, knowynge that he hath in  
hym vertue, wherby he shall be exalted.  
Whiche vertue can not be hyd. As a can-  
dell bournynge can nat be hyd in a darke  
house, nor a swete smel hydde in any cor-  
ner. but it wyl by the good flauour ther-  
of disclose where it is, and allure menne  
to take vp the thyng that so smelleth.

**S**o we do se in the epistle of this day,  
That Chyste for his humilite hath recei-  
ued exaltation, as he him self sayth in the  
gospel in the. 23. chap. of Matth. And for  
his obedience he hath receyued hygh ho-  
nor, to haue a name aboue al names. And  
for his pacience and passion, he hath re-  
ceyued power ouer all, & all creatures do  
bowe downe to hym. And for his infinite  
charitie agaynst mankynde, he dothe re-  
ceyue of al faithful people, laude, praise,  
and gloze. And thus haue we hytherto  
declared the lytterall sense of the epistle  
of this day. by whiche ye may se, that the  
humyltie and obedience of Chyste, doth  
surmount all examples of humilitie and  
obedience of the olde testament, as farre  
as the bryghte shynynge of the sonne is  
aboue

## Bysshop of Duresme.

about the dymme lyght of an olde lanterne. For if we shulde compare the humilitie and obedience of Abraham, who lefte his countree of Chaldee by goddis commaundement, and went forwarde, not knowynge whither he shulde goo, to the humilitie and obedience of Christe, who disceded from heauen to be incarnate and suffer deathe for vs in forme of man: there is almoste noo comparison, for where all the worlde is full of myserie, Abraham went but frome one wretched place therof, to an other moche like. But Christ, being the sonne of god, from the begynnyng euer in glozie, and in heuen with his father, where no miserie neuer was, nor none can be, came downe frome heuen to be incarnate, and to lyue in this wretched worlde, knowynge it before to be the valle of myserie.

¶ Likewise if we shuld compare Isaac, who whan his father wente to sacrifice hym, bare the fagotte, that shulde make the fyre of his sacrifice, to Christe bearynge his crosse, whanne he wente to his deth, (wherof Isaac was a fygure) The



## A Sermon of Cuthbert

obedience of Isaac is farre beneth Christis obedience. for Isaac going with his father, knewe nothyng what his father dyd meane, whan he badde him beare the fagotte. whiche appereth by that whan he asked his father, where the sacrifice was, that shulde be brente. But Christe the sonne of god, befoze he was incarnate, knewe all the counsell and secretes of the father of heauen, and yet he was contente wyllyngly for our sake to be incarnate, and to suffer deathe vppon the crosse, and shewid befoze to his disciples, that he wolde and shulde so do. so that in comparynge the greate and infinite humilitie and obedience of Christe, with the humilytie and obedience of other, that were in the olde testament, we shall fynd them to be as saynte Paule saythe, but fygyres and shadowes, as fygyres of men paynted, be farre vnder the liuyng bodies of men. And as the liuyng body of a man farre passeth in substaunce the shadowe of the same, soo the vertues of Christe, so farre do excede the vertues of good men, that were in the old testament

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Bysshop of Duresme.

fygures of hym, that his vertues be farther aboue theirs, than heauen is aboue the erthe.



Y THER TO we haue declared the trewe sense of the epistle of this daye, redde in the churche, conteynynge soo great humilite and obedience of our sauour Christe, that nether by the tonge of mā it can be worthily expressed, nor yet in any wyle by mans thought cōpyssed. But nowe let vs somewhat speke of the vyce and synne of Disobedience, whiche shall moze sette fozthe the incomparable vertue of Christis humilitie and obedience, and also open vnto vs, howe farre they be from Christ, and howe contrarie to his doctrine, that do gyue them selves to disobedience. Whiche disobedience was the fyrste synne, that man after his creation dyd commyt, and is alwaye ioynded with all other synnes, as a companion neuer departynge from theym. Foz euery synne that men doo falle in, is done agaynst goddis lawe, soo that the

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## A Sermon of Cuthbert

transgression and disobeylaunce of goddis law is coupled with euery synne. For if we obeyde goddis lawe, as we oughte to do, than we shulde not synne.

**A**nd that disobedience was the fyrste synne done by man after his creation, it playnely dothe appere in the thyrde chapter of Genesis. where after Adam was put in Paradyse by almyghtye god, and commaunded to eate of all the frutes in the same, excepte the tree of knowledge of good and euyl. Whiche he was commaunded to forbear, and not to towche nor eate of the fruite of it, the dyuelle in the serpent, sayd to Eue. God that forbade you to eate of that tree, knoweth, that what daye so euer ye do eate of that tree, your eyes shall be opened, and ye shalbe as goddis, knowynge good and euylle. By whyche fals perswasion, the woman induced dydde eate of the tree forboden, and gaue vnto her housbande, who eate also of the same, disobeyenge goddis commaundement. who commanded that in no wyse they shulde touche it, vpon peyn of dethe to folowe for their disobedience.

for



## Bysshop of Duresme.

for whiche disobedience not oonely they were forthwith expelled out of paradysse, but also they and all mankynde was by the sentence of almyghty god made subiecte to dethe and to mortalitie.

**D**isobediēce hath also pride euermore annexed vnto it, whiche makethe hym, that disobeyeth to contemne to obey, and to care nothyng at all to disobey, as doth appere by the falle of the deuyl described vnto vs by the holy goste in the person of Nabugodonosor the verpe chylde of the deuyl, in the. xiiii. chapter of Esai. where Lucifer an high and bryght angell, fulle of beautie and all clerenes, as soone as he was create, not grynge thanks to almyghty god for his naturall gyftes, giuen to him in his creation, but by pride reputynge to haue them of him selfe, and not of god, sayde in his harte. **I** shall ascende into heuen. **I** shall exalte my seate aboue the sterres of god. **I** shall ascende aboue the height of the clowdes. **I** shall be lyke to almyghty god. But his falle and ruine is forthwith there described. where the prophete addeth, sayinge. But  
yet

## A Sermon of Cuthbert

yet for all this, thou shalt be plucked  
downe to helle into the bottome of the  
lake. And Christe also in the gospelle of  
Luke, in the .x. chapter testifieth his fall,  
sayenge. I sawe Satan fall from heuen  
as a lyghtnyng. So we se, that disobe-  
dience of the deuyll, not keepynge the or-  
der of his creation, but surmountynge  
farre aboue it, and contemnyng the de-  
gree that his maker had put him in, was  
the cause of his falle.

**N**owe what shall we saye of those,  
whome god hath create to be subiectes,  
commanding them by his worde to obey  
their princis and gouernours? Who not  
onely do refuse to obey goddis comman-  
dement, but contrary to his worde, wyl  
be aboue their gouernours, in refusynge  
to obey them. and farthermoze also woll  
haue their pryncis prostrate vppon the  
grounde, to whome they owe subiection,  
to adoze them by godly honour vpon the  
erthe, & to kysse their fete, as if they were  
god, where they be but wretched menne.  
And yet they looke, that theyr pryncis  
shulde do it vnto them, and also all other  
chri-

Bysshop of Duresme.

christen men, owynge theym no subiecti-  
on shulde of duetie do the same. doo not  
these, as ye thynke, folowe the pryde of  
Lucyfer their father: who make theym  
selves felowes to god, contrarie to his  
word. But who I pray you be these, that  
men may knowe them? Surely the bys-  
shoppes of Rome be those, whome I do  
meane. who doo exalte their seate aboue  
the sterres of god. and do ascende aboue  
the clowdes, and wyl be lyke to almygh-  
ty god. The sterres of god be mente the  
aungels of heuen, for as sterres do shew  
vnto vs in parte the lyght of heauen, soo  
do aungelles sent vnto men, shewe the  
heavenly lyghte of the grace of god, to  
those to whome they be sente. And the  
clowdes signified in the olde testament,  
the prophetes, and in the newe do signi-  
fie the apostels and prechers of the word  
of god. for as the clowdes do conceyue  
and gather in the skye moysture, whiche  
they after powre down vpon the ground  
to make it therby more fruitefull: soo the  
prophetes in the olde testament, and the  
apostelles and preachers in the newe,  
do



## A Sermon of Cuthbert

do powze into our eares the moyſture of their heauenly doctrine of the worde of god, to make therwith by grace our ſowles beinge ſeere and drye, brynge forth the fruite of the ſpíríte. Thus do all auncient expoſitours, and amonge them ſaynt Auguſtine, interprète to be ment in ſcripture, ſterres and clowdes, in the expoſition of the .xlv. pſalme.

**B**ut ſaint Iohn euangelist wryteth in the .xix. chapter of the apocalyps, and in the .xxii. alſo, that whan he wolde haue fallen downe at the aungels foote, that dyd ſhewe hym thoſe vſions there wryten, to haue adored hym with godly worſhype, the aungelle ſayde vnto hym. See thou doo not ſoo. for I am the ſeruaunt of god as thou arte. Gyue adoration and godly worſhype to god, and not to me. Here it appeteth, that the byſſhops of Rome ſuffringe all men proſtrate before them, to kyſſe their feete, yē the ſame princis, to whom they owe ſubiectiō, do clymme vp aboue the aungelles, whiche refuſed ſuche godly worſhype and adoration. We do rede in the goſpelle of Luce.

## Bysshop of Duresme.

In the. vii. chapter, that as Chyriste satte at dynet in the howse of the pharisee, a synful woman of that citie came into the howse, haupnge a boxe of pzeious oyntment. who kneled downe, and vnder the bourde with wepyng teares washed his fete, and dzyed them with the heare of her heed, and kyssed his fete, and annoynted them with her pzeious oyntment. whiche adozation Chyriste beinge bothe god and man there dyd accepte, forgyuynge the synful womā her synnes for her faith and her repentaunce. wherby he dydde shewe his godheed to the pharisee, whyche toke hym but as a holy man. for only god dothe remytte synne. we rede also in the. xii. of the gospel of Iohn, that Mary the syster of Martha lykewise dyd annoynt his feete, and dzye theym with her heare of her heed. which godly honour, Chyrist as god receyued. But neyther we can fynde in scripture, that suche godly honour of that sort hath ben done to mā only, nor we rede not in any historis, that chyristen princis haue admytted suche adozation due only vnto god. Chyristen prin  
ces

## A Sermon of Cuthbert

cis be content to see their subiectes knele  
vnto them. And yf they suffer their sub-  
iectes to kysse their handes, whan they  
put forth their handes to theym, it is the  
mooste worldly honour, that they suffer  
to be done vnto them. But yet Christ of-  
fered his fete beinge bare to be washed  
with teares and kysled, as appereth by  
the gospel of Luke. for he said to the pha-  
risee, that bad hym to dyner, and wonde-  
red why he suffered the synfull woman to  
approche so nere vnto hym, that all be it,  
he had made hym a good dyner, yet the  
synfull woman had doone moze than he.  
For he hadde not gyuen hym water to  
wethe his fete, but she sens he entred in-  
to his house had not cessed to wethe his  
fete with her teares. And fete be washed  
to no man, but whan they be naked, so  
that it appereth, that Christis feete than  
washed with teares and kysled were bare.  
But the byshop of Rome offreth his fete  
to be kysled, shod with his shoes on. for I  
se my selfe being than present. xxxiii. yere  
ago, whan Julius than bishop of Rome  
stode on his fete, and one of his chamber  
laynes



## Bysshop of Duresme.

laynes helde bp his skyrte, bicause it stode not as he thought with his dignitie, that he shulde do it hym selfe, that his shewe myght appere, whiles a noble manne of greate age dyd prostrate hym selfe vpon the grounde, and kyssed his shoo. whiche he stately suffered to be doone as of duetie. where me thynke I sawe Cornelius the Centurion, capitayne of the Italians bende spoken of in the tenth chapter of the actes, submytting him selfe to Peter, and moche honourynge hym. but I sawe not Peter there to take hym bp, and to byd hym tise, sayenge. I am a man as thou arte. as saynte Peter dyd saye to Cornelius. so that the byshoppes of Rome, admyttinge suche adoration dewe vnto god, do clymme aboue the heuently cloudes. that is to saye, aboue the apostels sent into the worlde by Chyste, to water the erthely and carnalle hartes of men, by theire heauenly doctrine of the worde of god.

¶ And that by the worde of god all men ought to obey the potestates and gouernours of the worlde, as emperours, kinges

A Sermon of Cuthbert

ges and princis of all soztes, what name  
so euer the sayd supreme powers doo vse  
foz the countreys, in which they be, saynt  
Peter playnly dothe teache vs, in the se-  
conde chapiter of his fyyst epistle, saying.  
Be ye subiecte to euery humayn creature  
foz goddis sake, whether it be kyng as  
chiefe heed, oꝛ dukes, oꝛ gouernours, as  
sente frome god to the vengeaunce and  
punyschement of euell doers, and to the  
laude of good doers. foz so is the wpll of  
god. so that saynt Peter hym selfe in his  
Epistle commaundeth all worldly pryn-  
ces in theyꝝ office to be obeyd, as the mi-  
nysters of god by all christen men.

**A**nd accoꝝdinge vnto the same, saynte  
Paul in the. xiii. chaptre to the Roma-  
nes sayth. Euery lyuyng man be sub-  
iect to the hygh powers, foz the hygh po-  
wers be of god. And who so euer resisteth  
the hygh powers, resisteth the oꝛdinance  
of god, and purchaseth thereby to him self  
damnation. foz the hygh powers be the  
ministers of god, to succour and laude  
well doers, the ministers of god, to pu-  
nysh the euell doers, and the mynisters of  
god,

## Bysshop of Duresme.

god, to doo iustice to all men. for whiche  
cause they receyue tribute. and lest men  
shulde forgette they? duety of obedyence  
to they? princis, it is there thysse repeted,  
that they be the ministers of god, whose  
place in they? gouernance they do repre-  
sent. so that vnto them al men must obey,  
apostels, patriarches, pꝛimates, arche-  
byshoppes, byshoppes, priestes, and all  
of the clergie. And all noble men of what  
degree so euer they be, being within their  
gouernaunce, with all the people also.  
And therfore the byshop of Rome oweth  
lykewyse to his souerain and superiour,  
like subiection by the word of god taught  
vnto vs by Peter and Paule, as other  
bishoppes do owe to they? princes, vnder  
whom they be. And therfore Agatho the  
byshop of Rome, in whose tyme was the  
vi. synode & counsell general, after his e-  
lection sent to the emperour then beinge at  
Constantinople to haue his election allo-  
wed before he wolde be consecrate, after  
the olde custome at that tyme vsed. And  
an other byshoppe of Rome called Vita-  
lianus dyd the same, as it is wyrtten in



## A Sermon of Cuthbert

the decrees, in the. lxiij. distinction, in the chapitre begynnynge, Agatho. and as saynte Gregory and saynt Ambrose had done befoze theym, as it is written in the chapitre. Cum longe. in the same distinction. the byshops of Rome at that tyme followed the doctrine of sayncte Peter and saynte Paule lefte vnto them, to be subiectes, and to obey theyr princes.

**T**he gospelle also teacheth vs in the xxiij. chapiter of Luce, howe the apostels fell at contention among them selves the nyght befoze the passyon, who amonge them shulde be superiour, and aboue the other. whyche theyr contention Chyriste discussed. sayeng on this wyse. The kinges of people and nations haue dominion ouer them, and those that haue power ouer them, be callid benefactors of them. But so it shall not be amongst you, but who so euer amongst you is the greter, shall be as the yonger: and who soo euer amongst you shall be chiefe, shall be as a seruant and a minister. For who is superiour: he that sitteth at the table, or he that serueth at the table: is not he superiour

## Bysshop of Duresme.

riour that sytteth : But I am amongst  
you as he that mynistreth and serueth.  
And ye be those that haue bydden with  
me in my temptations. and I ordeyn for  
you, as my father hath ordeyned for me  
a kyngdome, that ye shall eat and drinke  
at my bourde in my kyngdome, and shall  
sytt vpon seates, iudgyng the. xii. tribes  
of Israell. Here we doo see, that Chyste  
wolde haue the mekest and moste hum-  
ble to be chiefe in his flocke, by humilitie  
and by serupce done to other. As Chyste  
by example had washed the fete of his a-  
postelles the same nyght a lyttell befoze.  
And it appereth also, that he wolde not  
leau amongest his apostelles a worldly  
kyngdome, wherby they shulde worldly  
reygne ouer other, but that he ordeyned  
for them a heuenly kyngdome to reigne  
with hym in heauen, and to sytte with  
hym in iudgement, to iudge the. xii. tri-  
bes of Israell, that is to say, by the exam-  
ple of their faith, who beleued in Chyst,  
to condemne the infelitate of the Jewes,  
that wolde not beleue in him, but shame-  
fully put him to deeth. So that herby it is

## A Sermon of Cuthbert

proued playnely, that Chyriste lefte to his  
disciples no worldly kyngedome here in  
erthe to haue princis vnder them. A lyke  
discussyng of this contention of supe-  
rioritie, whiche an other tyme rose also e-  
monge the apostels, is conteyned in the  
tenth chapter of Mark, and the .xx. chap-  
tre of Mathewe, and by lyke wordes ab-  
solued, that mekenes and not superiorite  
shulde be regarded amonge them. for the  
apostels befoze the comynge of the ho-  
ly gost, after the tyme of the resurrection,  
euen at the tyme of Chyristis ascencion, as-  
ked hym, whether he wolde restore again  
the worldly kyngedome of Israell. for  
whiche kyngedome at that tyme they did  
loke, as Cleophas sayd in the last chap-  
tre of Luce vnto Chyrist appering to hym  
and his felowe goinge into Emaus. we  
trusted that he was the man, that shulde  
haue redeemed Israell. And yet vnto this  
daye the iewes do loke for theyr Messias  
to come and to reigne amonge them by a  
worldely kyngedome in Hierusalem as  
Dauid dyd. but Chyriste lefte to his disci-  
ples no suche worldely kyngedome, but  
sayde



Bysshop of Duresme.

sayde. it shulde not be so emong them, as  
it was emongest the princis of the world.  
¶ And where Chyste in the lasse chapt-  
ter of Mathewe sayd after his resurrec-  
tion. All power is gyuen to me in heuen  
and in erthe. so that both in his godheed  
and in his manhode also inseparably v-  
nite in one persone, that is to saye in one  
Chyste, and two natures, god and man,  
he had all power gyuen to hym as man,  
whiche from the begynnyng he euer had  
as the sonne of god, with god his father.  
Yet neuer the lesse he neuer changed the  
auctozite of worldly kynges and princis.  
but by his owne word commanded them  
styll to be obeyed by theyr subiectes, as  
they had ben befoze his incarnation, say-  
inge in the. xxii. chapitre of Mathewe,  
when the Jewes axed hym whether they  
shulde paye tribute to Caesar or noo. he  
bad theym gyue to Cesar those thynges  
that be his, and to god those thinges that  
be his. sygnifyenge vnto them, that tri-  
bute was dewe to Cesar, and that theyr  
soules were due to god. And in the. lxvii.  
chappytre of Mathewe it appereth, that  
Chyste

## A Sermon of Cuthbert

Christe bad Peter paye trybute for hym  
and his disciples, whan it was demaun-  
ded of hym. And Christe as man, wolde  
not chaunge the order of obeyssaunce to  
worldly princes by theyr subiectes. whi-  
che he as god with his father had ordey-  
ned befoze his incarnation, as sayncte  
Paule testyfieth, sayinge. worldly po-  
wers be ordeyned of god, & therfoze who  
so euer resysteth them, dothe resiste god.  
**A**nd that Christe hym selfe wolde not  
reigne here in erth, by a worldly and tem-  
porall kyngedome, it appereth in the. vi.  
chapter of Iohn. Where after he hadde  
fedde fyue thousande Jewes, besydes  
women and chylder, with fyue barley lo-  
ues and two fishes, and the Jewes wold  
haue taken hym, and made hym theyr  
kyng, he fledde from them, and wolde  
not consent vnto them. For the kingdom  
that he came to serche here in erthe, was  
not a worldly and temporal kyngedome,  
but a heuenly and spirituall kyngedome,  
that is to saye, to reygne spirituallye by  
grace and fayth in the hartes of all chri-  
sten and faithfull people, of what degree

## Bysshop of Duresme.

of what nation so euer they be. and to  
tourne al people & nations, which at his  
cōming were carnal, & lyued after the lu-  
stes of the fleſhe, to be ſpiritual, & to lyue  
after the luses of the ſpīrite. that Chriſt  
myght ſpiritually with his father of he-  
uen reigne in the hartes of all men. whi-  
che heauenly kyngedome ſayncte Iohn  
Baptiſt in the deſerte preached oft to the  
Jewes, ſayeng. Repent you, and amend  
your lyues, for the kyngedome of heuen  
is at hande. After whose dethe Chriſt in-  
tendynge to manifeſte hym ſelfe to the  
worlde, beganne his preaching lykewiſe,  
ſayenge. Do penance, for the kingdom  
of heuen is at hand. And it is plainly ex-  
preſſed in the. xiii. chapiter of Matth. in  
the parable lykening the kingdom of he-  
uen to a man, which dyd ſowe good ſede  
in his field, and after whyles he ſlepped,  
his enmy dyd ſowe euyl ſede in the ſame.  
for Chriſt expounding that parable, ſaith.  
The good ſede be the chyldern and inhe-  
ritours of the kyngedome. ſo the kyng-  
dome, that Chriſte ſeeketh here in erthe,  
is a ſpiritual and heauenly kyngdome.

C v

And



## A Sermon of Cuthbert

And Christe sayde to Pylate in the .xviii. chapiter of John. My kyngdome is not of this worlde. And therefore those that go aboute to make of Christis spirituall kyngdome, a worldly kyngdome, do fall into errour of some heretykes, that loke that Christe after the day of iudgement shall reigne with all his sayntes here in erthe carnally in Hierusalem. as the Jewes doo beleue, that Messias is yet to come: and whan he shall come, he shall reigne worldly in Hierusalem.

**S**o we doo see, that Christe lefte the worldely kyngedomes to princis of the world, as is befoze expressed. But he committed the preachynge of his heuenly kyngedome to his apostels, gyvinge to them lyke comission and equall auctoritie to preche & teche the same, throughe all the worlde, sayinge in the last chapter of Mathewe, after the wordes befoze declared, that all power was gyuen to him in heuen, and in erthe. Goe forthe and teache all nations, baptysynge theym in the name of the father and of the sonne and of the holy goste, teachynge them to kepe

Bysshop of Duresme.

kepe all those thynges whiche I haue  
commaunded you. Chyste also in the. xx.  
chapter of Iohn sayde the euenynge af-  
ter his resurrection, whan he appered to  
his disciples, the doores beinge shutte. As  
my father hath sent me, I do sende you.  
and after he had so sayde, he bryethed vp-  
pon them, sayinge. whose synnes so euer  
ye shall forgyue, be forgyuen. and whose  
synnes ye shall reteyne, be reteyned. And  
lykewise had sayde to them all befoze his  
death. in the. xviii. chapter of Mathewe.  
what thynges so euer ye shall bynde vp-  
pon erthe shall be bounde in heuen, and  
what thynges so euer ye shall lose vppon  
erthe shall be leused in heuen. whiche po-  
wer he gaue to them all equally and like,  
as well to all the resydewe, as to Peter.  
whiche auctoritie Chyste declareth in the  
x. chaptre of Luke to be hyghe, and to be  
regarded of all men, and not to be con-  
temned in any wyse, sayinge. He that he-  
reth you, hereth me, and he that hereth me,  
hereth my father of heuen, that hath sent  
me. And he that despiseth you, despiseth  
me, and he that despyseth me, despiseth  
my

## A Sermon of Cuthbert

my father of heuen, that hath sent me. At the day of iugement Sodoma and Gomorra, which harde not of Christ, shal be in better case, than such despylers shalbe. ¶ But here the byshoppe of Rome stepeth in, and sayth. Peter hadde auctoritie gyuen to him aboue al the resydue of the apostels. for Christe sayde to hym in the xvi. chapiter of Matthewe. Thou arte Peter, and vpon this rocke I shal bylde my churche, and I shal giue the, the keis of the kyngdome of heuen. and what so euer thou shalt bynde vpon erthe, shalbe bound in the heauens. This said Christ. And sayncte Peter is buryed at Rome, whose successo? I am, and ought to rule the churche as Peter dyd, and to be porter at heauen gates, as Peter was. And Christe sayde also to Peter, after his resurrection. Fede my shepe. whiche wordes he spake to hym onely. so that therby he had auctoritie ouer all that be of Christis flocke. and I as his successour haue the same. and therfore who so wyl not obey me, kynge or prince, I wyl curse him and depriue hym his kyngdome or seignorie.



Bysshop of Duresme.

noxe. for all power is gyuen to me, that  
Christ had: and I am his bicar general,  
as Peter was here in erthe ouer all, and  
none but I, as Christe is in heuen.

This ambitious and pompouse obiection is made by him and his adherentes: and hath of late yeres moch troubled the worlde, and made dissention, debate, and open warre in all partes of Chrysten-dome, and nourysched the same. But yf the byshoppe of Rome wolde take those places after the right sense of the, as both the apostels them selves taughte vs, and all the auncient beste lerned, and mooste holy interpyetours do expound them, the worlde shulde be moze at quietnesse than it is. where nowe by wronge interpyetation the scripture is peruerted. and an other gospel in that popnt preached vnto vs, than euer the apostels preached. soo that though an aungell came fro heuen, and wold tell vs suche newe expositiōs of those places, as is now made, to turne the wordes, which were spoken for spiri- tuall auctoritie, of preachyng the worde of god, and ministryng of the sacramē-  
tes

## A Sermon of Cuthbert

tes, to a worldly auctoritie, we oughte to reiecte hym. as saint Paule saythe in the fyrst chapiter to the Galathiens.

**B**ut to open the true sense of the scripture in the places aforesayd, it is to be obserued, that Chyriste in the sayd. xvi. chapiter of Matthewe, asked his disciples. whom men dyd say þe he was. wherunto after answer giuen by the diuersly, some sayeng, that he was John Baptist, some sayeng þe he was Ely, som sayeng that he was Jeremie, or oone of the prophetes. Chyriste asked them, whom do ye say that I am: wherunto Peter answered for the al, for of all the the question was asked, as he was always redy to make answer. Thou arte Chyriste the sonne of god that lyueth. Iesus answered. Blessed be thou Symon the sonne of Iona. for flesh and bloud hath not reueled this vnto the, but my father, which is in heuen. And I say to the, Thou arte Peter, and vpon this rocke I shall bylde my churche, and the gates of hell shall not preuaile againste it. that is to saye, vpon this rocke of thy confession of me to be the sonne of god,

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Bysshop of Duresme.

I shall bylde my churche. For this confession conteyneth the hole summarpe of our faythe and saluation. whiche confession fyrste was spoken by the mouthe of Peter. who of all the. xii. apostels that Christe chose to sende in to the worlde to preache his word, was the fyrst that with his mouthe vttered that confession and knowleginge, by which all Christen men muste be saued. and withoute whiche no man can be saued. as it is wrytten in the x. chapter to the Romains by Paul. The worde of faith that we do preache, is at hande in thy mouthe and in thyne harte. for if thou confesse with thy mouthe our lord Iesus. and with thy hart do beleue that god raysed hym from dethe to lyfe. thou shalt be saued. Upon this fyrst confession of Peter, and not vpon the person of Peter, the church is bylded. As Chrysostom expoundeth that place, in the. xxvi. sermon of the feast of Pentecost, saying. Not vpon the person of Peter, but vpon the fayth Christ hath bylded his church. And what is the faythe? This. Thou art Christ the sonne of god that lyueth. what  
is



## A Sermon of Cuthbert

is to say, Upon this rocke? that is, vpon this confession of Peter. And with this sayenge of Chrysostome all auncient expositours treatynge that place do agree. For if we shuld expounde that place, that the church is bylded vppon the person of Peter, we shuld put an other foundation of the church then Christe, whiche is directedly against saint Paule, saying in the.iii. chapiter of the firste epistle to the Corinthians. No man may put any other foundation, but that whiche is put alreedy, whiche is Christe Jesu. and therefore that exposition, that the persone of Peter shoulde be the foundation of the church, shuld make of the trinitie a quaternitie, and put a fourth person besydes the trinitie, to be the foundation of the church.

¶ And this fyrst confession of Peter by faith, that Christe is the sonne of god, is the preeminence and primacie, that Peter had before the other spoke of in the tenth of Mathewe, where in recityng the names of the.xii.apostels chosen by Christ, it is written. The fyrst is Symon Peter.

For

## Bysshop of Duresme.

For he fyrst confessed that fayth, that all men muste be saued by. For who so doth agree with Peter in his sayde fyrste confession, as all the apostels dyd, and as all we that pourpose to be saued muste doo, shall be saued. and who so doth not agree with that confession, shall be damned.

¶ And where he is called by many auncient and holy interpretours of the scripture for his faythe, sometyme the chiefe of thapostels, sometyme the mouthe of the apostels, sometyme the prince of the apostels, sometyme the p̄sydente of the hole churche, all these honorable names be attribute by theym vnto hym for his forsayde fyrst confession, wherein all oure faythe is conteyned. And bycause he was of all the apostels moste ardent in faith. and feared not beinge in a great tempest on the see, vpon Christis worde, to come out of the shyppe, and go to hym vppon the water, beinge in great rage. Whiche his dede declared his faith to be meruailously behement in Christ.

¶ The greatnes and vehemency also of his fayth was declared in the. ii. iii. and

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iiii.

## A Sermon of Cuthbert

iiii. chapters of the actes, whan the Jewes in the begynnynge, withstode the apostels preachynge the faith of Christ. For thā Peter as most ardent in faith of all the apostels was euer moſte redye to defende the faith ageynſt the impugnors of it, ſpeaking for them all vnto the people in deſenſe of it, for the ſeruentaious that he bare to Chriſte.

**A**nd as Peter was moſte ardente in faith, in whiche he had of god a moſte ſingular gyfte. ſo was Paule moſte ſeruent in zeale bothe to wyne the Jewes to Chriſte. deſyrynge the ſaluation of his countrey to wyne them to Chriſte, and wyſſhyng hym ſelfe in a maner to haue ben ſeparate from Chriſte, ſoo that they myghte haue bene ſaued therby: as it is wrytten in the. ix. chapter to the Romanes. and alſo in zeale to winne all the gentyles and other nations to Chriſte, as he wryteth in the ſeconde epyſtle to the Corinthians in the. xi. chaptre, ſaying. who is weake, and I am not weke with hym: who is offended, and I am not offended with hym: where he ſpeketh alſo of the  
care



## Bysshop of Duresme.

care that he toke for all churches. whiche his feruent zeale doth appere in many places of all his epistels.

**A**nd as Paule was feruent in zeale, so was Iohn the Euangelist most excellent in innocency & in charitie. wherunto he chiefly exhorteth al mē in his first epistle. And al other thapostels had their special gyftes diuersly gyuen vnto them. as the gyftes of almighty god be giue diuersly, and not all to one man, as it is wryten in the. xii. chapiter of the fyrste epistle to the Cozinthians. And as Chyist is called by saynte Paule in the. xv. chapter of the fyrste Epistle to the Cozinthians the first fruite of those that rose from deth to life. so is Peter called the firste in faythe, for he was the fyrste that with his mouthe confessed it. And Epenetus is lykewyse called by saynte Paule the firste, that beleued in the churche of Asia in the. xvi. chaptre to the Romaynes. And the housholde of Stephan is the firste that beleued in Achata, in the laste chaptre of the firste epistle to the Cozinthians.

**A**nd that Peter shuld not haue a rule

## A Sermon of Cuthbert

aboute all other the apostels in al places,  
saynt Paule playnely sheweth in the. ii.  
chapter to the Galathiās. where he saith.  
that as the apostelshyp of the circuinci-  
sion, that is to saye, of the Jewes, was  
gyuen by Christe to Peter, so was the a-  
postelshyp of the gentyls gyuen to me a-  
mong the gentyls. so that there they deu-  
ded them selfis asonder, & Peter, James,  
and John, shulde go preache the faith to  
the Jewes, and Paule and Barnabas  
shulde go preache to the gentyls. as they  
dyd. Here it appereth, that Paule knewe  
no primacie of Peter, concernynge peo-  
ple or places, but among the Jewes. For  
whiche cause Peter dissembled in Anti-  
oche to eate of the gentyls meates, whan  
the Jewes came thither, lest he shoulde  
offende his flocke of the Jewes commit-  
ted to hym. in whiche matter Paule de-  
fendynge the lybertie of meates that he  
hadde preched to the gentiles, withstode  
hym. And saynte Ambrose expoundynge  
that place saythe. The primacie of the  
Jewes was gyuen chieflly to Peter, all  
be it James and John were ioyned with  
hym,

Bysshop of Duresme.

hym, as the pꝛymacie of Gentyles was  
gyuen to Paule, Albeit Barnabas was  
ioyned with hym, so that Peter had not  
a rule ouer all.

**A**nd also that saynte Peter hym selfe  
knewe no suche pꝛimacie ouer all people  
and places gyuen vnto hym, it appereth  
playnly in the .x. of the actes. where saint  
Peter after the commynge of the holpe  
gooste, beinge at Joppa, and sent for by  
Cornelius to come to hym than being in  
Cesarea, durste not go to hym without a  
vysion of a shete latten downe from he-  
uen, conteynynge all maner of beastes,  
byꝛdes, and serpentes, whereof he was  
bydden, eate and repute not those meates  
uncleane, that god had purged. whych  
vysion opened vnto hym, that he shulde  
not refuse the gentyls, whom the Jewes  
did abhorre asuncleane. Nowe if he had  
knownen his commission to be ouer all, he  
shulde not haue neded any suche vysion.  
but he him self vnderstode it, not so large  
or aboue the other. But he remembꝛed  
well that Christe in the laste chapiter of  
Luke hadde them begynne fyrste at Hieru-



## A Sermon of Cuthbert

rusalem to preache to the Jewes, as he dyd. And after his returne to Hierusalem agayn from Cesarea, he made a great excuse to the Jewes of his flocke offended with his goinge thither, wryten in the .xi. chapter of thactes. soo it appereth that Peter hym selfe dothe agree with saynte Paule, that his commission and auctoritie was amonge the Jewes, as Paules was amonge the gentyls.

**A**nd that all the apostels had like dignitie and auctoritie, it appereth by saynt Paul in the .ii. chaptre to the Ephesians, where he sayth. Nowe ye be not guesstes and strangers, but ye be citizens and domestikes of almyghty god bylded vpon the foundation of the Apostels and the prophettes, Chyist being the corner stone, vpon whom euery edifice bylded groweth to be a holpe temple in our lorde. Here he sayth, that they be bylded not vpon the foundation of Peter onely, but vpon the foundation of the apostels. soo that all they be in the foundation set vpon Chyist the very rocke, wher vpon the hole church standeth. So likewyse in the .xxi. chaptre of  
of

## Bysshop of Duresme.

of the Apocalypse it is wrytten. that the wall of heuently Hierusalem, the citie of almyghtye god, whiche is the churche, Chyristis espouse, hath. xii. foundations, and in theym the names of the. xii. apostels wrytten. so that the name of Peter is not there wrytten onely. for the. xii. apostels throughe all the worlde, as well as Peter preached Chyriste to be the sonne of god, who is the very rocke wher vpon all our fayth is founded.

**C**Sayncte Cyprian also saythe in his booke of the simplicite of prelates, that all the apostels had equal power and dignitie gyuen to them by Chyrist. And bycause all shulde preache oone thyng, therfore the begynnynge therof fyrste beganne by one. whiche was Peter. who confessed for them all, that Chyrist was the sonne of god that lyueth. sayinge further, that in the churche there is one offyce of all bysshops, wherof euerye man hath a parte allotted holly vnto hym. Nowe if the bysshop of Rome may medle ouer all, where he wyll, then euerye man hath not holly his parte. for the bysshop of Rome maye

## A Sermon of Cuthbert

medle in his parte with hym, soo that he hath it not holly, which is agein Ciprian.

**A**nd where Chyste sayd, that he wold gyue to Peter, the keyes of heauen, that was sayd to hym not for hym selfe onely, but for the hole churche. Whych confes- syng the faith that he dyd, shulde haue the keyes of heauen as wel as he. as saint Augustin sayth, expoundyng the gospell of John in the fyfth treaty.

**A**nd as to the auctorytie of the laste chapter of John, where Chyste said thise to Peter. Fede my shepe. after he hadde confessed to loue Chyste, thise as ked. that place is, as Cyrillus sayth, expoundyng the same, thus to be vnderstonde. that bi- cause Peter hadde thise denyed Chyste, wherby he thought him selfe he had losse his apostelshyp, Chyste to comforte him ageyne, and to restore hym to his offyce, that he had losse, as ked hym thise, whe- ther he loued hym, and so restored him a- geyne to his offyce. Whiche els he durst not haue presumed vnto. sayeng to hym. Fede my shepe. With whiche exposition the ancient holy expositours of that place  
do



## Bysshop of Duresme.

do agree.

**A**nd where it is sayde, that those wordes were spoken onely to Peter, wherby he ought to haue a pzeeminēce aboue the other. Saynt Paule in the. xx. chapiter of thactes proueth the contrarpe. Where saynt Paule sayd to all the bysshops assembled at Milete. Take heede to youre selues, and to all your flocke, in whiche the holy gooste hath put you to gouerne his churche. whiche worde, To gouerne, is in the origynall texte of Greke Pimenin, the same worde that Christ spake to Peter, and doth signify to fede and gouerne the shepe, as the sheparde ought to doo. so that saynt Paule sayth, that the holye gooste hath ordeyned all bysshops to fede their flocke, as saynte Peter was bydden do. Saynt Peter also in the laste chapiter of his fyrste epistle saythe. Ye that be priestes, fede the flocke of god emongest you. whiche word there spoken to all priestis is the same worde that Christe spake to Peter.

**S**o it appereth playnely by the scriptures aforesayde, conferred to gether,

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that

## A Sermon of Cuthbert

that nother the .xvi. chaptre of Mathew,  
nor the .xxi. of John do proue that Peter  
had power auctoritie or dygnitie gyuen  
by Chyste ouer all the other, that they  
shulde be vnder hym. and yet his prima-  
cie that he fyrste of al the apostels confes-  
sed our fapth, that Chyste is the sonne of  
god, with whiche his confession all the  
apostels dydde consente, and preched the  
same, standeth styll. And all that wyl be  
saued must folow that lesson that he first  
taughte vs to confesse. And so the bys-  
shoppes of Romes power ouer all, whi-  
che he wold proue by those places wrong  
alleged for his purpose, vtterly qualeth,  
and is not proued.

**B**esides this whan faustinus legate  
to the byshop of Rome alleged, in the .vi.  
counsel Carthaginense that the byshop  
of Rome ought to haue the orderynge of  
all great matters in all places by his su-  
preme auctoritie, he alleged no scripture  
for him, for at that time no scripture was  
thought to make for it. but he alleged vn-  
truely the fyrste generall counsaile Ni-  
cene, in whiche Arius the heretike was  
con-

Bysshop of Duresme.

condemned, to make for that pourpose. which after the booke was brought forth and no suche article founde in it, but the contrarpe. yet the counsell at that tyme sent to Constantinople, Alexandria, and Antioche, where the patriarchall sees were, to haue the true coppe of the counsell Nicene. whiche was sent vnto them, and also from Rome, whether they sente alsoo for that pourpose. And after they founde noo suche article in it, but in the fyfth chapiter therof, the contrarpe, that all causes ecclesiasticall, shulde eyther be determyned within the diocese, or elles if any were greued, than to appeale to the counsell prouincial, and there the matter to take ful ende, so that for no suche causes men shulde go out of their prouince. the hole counsell Carthaginense wrote to Celestine at that tyme beinge bysshop of Rome, that seng the council Nicene had no suche article in it, as was vntrewely alleged by Faustinus, but the contrarpe, they desired him to absteyn after to make any more suche demaunde, denouncynge vnto hym, that they wolde not suffre any  
cause



## A Sermon of Cuthbert

cause great oꝛ small to be brought by ap-  
pele out of theyꝛ countrey. And therbypon  
made a lawe, that no man shuld appeale  
out of the countreye of Aphyke, bypon  
peyne to be denounced accursed. where-  
with the byshop of Rome euer after held  
hym content, and made no moze busynes  
with them, seinge he had nought to saye  
foꝛ hym selfe to the contrary. And at this  
counsell emongest other saint Augustine  
was pꝛesente, and subscribed the same.  
whiche he wolde not haue done, yf he had  
knowne oꝛ taken any part of the gospell,  
oꝛ of the scripture to be contrary.

**I**t is also Determined in the. vi. arti-  
cle of the said counsell Nicene, that in the  
orient the byshop of Antioche shulde be  
chiefe. in Egypte the byshop of Alexan-  
dria. About Rome the byshop of Rome,  
and lyke wise in other countreyes metropo-  
litans shulde haue their pꝛeeminence,  
so that the byshoppe of Rome neuer had  
medlynge in those countreys.

**A**nd in the nexte article folowynge the  
byshop of Hierusalem, which citie befoze  
had ben dystroyed and almost desolate,  
is

Bysshop of Duresme.

is restored to his olde prerogative to be the chiefe in Palestyne and the countrey of Jude. whiche churche of Hierusalem, if places shulde be regarded, shoulde be the chiefe, for there was accompyshed the mystery of our redemption, and Christ hym selfe the eternall worde and sonne of god there preached in person, and after his ascension, al the apostels & disciples, and saynt Paule also preached there in person. the hole. xii. apostels began fyrste there, as Christ had commanded to haue the saying of Esai the prophete in the. ii. chaptre fulfillid, where he saith. The law shall go forth out of Sion, and the word of god out of Hierusalem. whiche place saynt Hierome there expoundyng sayth, that the churche fyrst founded at Hierusalem byd sow abode all other churches of the worlde. And at that tyme and a good season after, Rome had not herd tel of Chyrste. so that the churche of Rome muste nedes confesse, that they came out of Hierusalem, which was their, mother as she was to all other churches. as Esai had propheced.

And

## A Sermon of Cuthbert

**A**nd now sence the pourpose and ambitious obiectiō of the byshop of Rome is clerely auoyded, let vs retorne to our purpose to declare, what cōmission was gyuen by Christ to his apostels. we shewed befoze that he had them pzeache and teache to all men all thynges that he had commaunded them. and in the .x. chapter of Mathew and of Luce, he sheweth them howe they shall entre theyr charge, saying. Into what house or place so euer ye shall arriue, fyrste ye shall say. Peace be to this house. and if the chyld of peace be there, he shall receyue you. and if they wpll not receyue you, than go forth out of the house or citie, and wypp the duste of your shoes agaynst them, in wytnesse of your laboure. for Sodoma and Gomorra shall be in better case at the day of Judgement than they, that wol not here you. And as Christe commaunded them to make theyr entree with mētiō of peace so did he hym selfe after his resurrection, apperynge to his disciples the euenynge nexte after, whan the doores were shutte, sayenge to theym. Peace be with you.

And



## Bysshop of Duresme.

And the apostels in their epistles do be-  
gynne with despyrge grace and peace  
to be with theym, to whome they wyte.  
Chyste saythe also in the. xiii. chapiter of  
John. By this shall all men knowe, that  
ye be my discyples, yf ye loue eche other.  
For where charitie is, there can be no de-  
bate, but all peace. and where it lacketh,  
disorde doth ensue. Chyrist sayde also to  
his apostels in the. ix. chapiter of Marc.  
Haue peace amongstest you. Saint Paul  
sayth also to the Hebryes in the. xii. cha-  
piter. Folowe peace with al men, and ho-  
lynes, without whiche no man shall see  
god. And in the. xii. chapiter to the Ro-  
maynes he sayth. As moche as is in you,  
haue peace with all men. and in the. xiiii.  
he saythe. That the kyngedom of god is  
iustice and peace and ioy in the holy gost.  
And Chyrist whan he shuld go out of this  
worlde, left to his disciples peace. so that  
peace and charitie ought to be emongest  
al chysten men, and who so preachteth not  
peace, but debate, commeth not frome  
Chyste, but from Satan.  
¶ But the byshop of Rome bycause he  
can

## A Sermon of Cuthbert

can not longer in this realme wrongfully vse his vsurped power in all thynges as he was wonte to doo, and sucke out of this realme by auarice insatiable, innumerable sommes of money yerely, to the great exhausting of the same, he therefore moued and replete with furiose ire and pestilente malice goth about to stirre all Chyristen nations, that wyl gyue eares to his diuellishe inchantmentes, to moue warre againste this realme of England, gyuynge it in pray to al those that by his dyuellishe instigation wylle inuade it. whiche fewe wordes, to gyue it in praye, howe great myschefe they doo conteyne, I shall open to the thou trewe englyshe man. Fyyste to make this realme a praye to al venturers, al spoylers, al snaphanses, all forloznehopes, all comerantes, all rauenours of the worlde, that wyl inuade this realme, is to save. thou possessor of any landes of this realme, of what degree so euer thou be fro the highest to the lowest, shalt be slayne and destroyed, and thy landes taken frome the by those, that wyl haue al for them selves.

And

Bysshop of Duresme.

And thou mayst be sure to be slayne, for they wyl not suffer the noz none of thy progeny to lyue to make any clayme afterwarde, or to be reuenged, for that were they? vnfortunetie. Thy wyfe shall be abused before thy face, thy doughter likewise defloured before the. thy chyldren slayne before thyne eyes, thyne house spoyled, thy cattel dyuen awaye and solde before thy vsage. thy plate, thy money by force taken from the. All thy goodes wherein thou hast any delyte, or had gathered for thy chyldren, rauened broken and distribute in thy ptesence, that euery rauenour may haue his share.

**T**hou marchant art sure to be slayn, for thou haste eyther moneye or ware, or both, which they serch for. Thou byshop or priest, what so euer thou be, shalt neuer escape, bycause thou woldeste not take the byshop of Romes part, and rebelle agaynst god and thy prince, as he doth. If thou shalt flee, and scape for a season, what so euer thou be, thou shalt se & here of soo myche myserie and abhompnation, that thou shalt iudge them happye,  
**E** that



## A Sermon of Cuthbert

that be deade befoze. For sure it is, thou  
shalte not fynallye escape. for to take the  
hole realme in praye, is to kille the hole  
people, and to take the place for them sel-  
fes. As they wyl do if they can.

**A**nd the byshop of Rome now of late  
to set forth his pestilent malyce the moze,  
hath allured to his purpose a subiecte of  
this realme Raynolde Bole, comen of  
a noble bloudde, and therby the moze er-  
rant traytout, to goo about fro prince to  
prince, and from countrey to countrey,  
to stirre them to warre ageynste this re-  
alme, and to dystroy the same, beinge his  
natiue contrey. Whose pestilent purpose  
albeit the princis that he byeketh it vnto  
haue in myche abhominacion, bothe for  
that the byshop of Rome (who beinge a  
byshop shulde procure peace) is a stirrer  
of warre, and bycause this moste errant  
and vnkynde traytout is his mynister to  
so diuelyshe a purpose to dystroy the cou-  
ntrey, that he was bozne in. whiche any  
heathen man wolde abhoze to doo. But  
for all that without shame he styлле goth  
on, exhortynge ther vnto all pryncis that  
wyl

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Bysshop of Duresme.

wyll here hym. who do abhoze to se su-  
che vnnaturalnesse in any manne, as he  
shamles dothe set forwarde. whose per-  
niciousse treasons late secretely wrought  
against this realme, haue benne, by the  
woke of almyghty god so meruaylously  
detected, and by his owne brother, with-  
out lokyng therfoze so disclosed, and con-  
dygne punyshement ensued, that hereaf-  
ter god wyllynge, they shall not take any  
more suche rote to the noysaunce of this  
realme. And where all nations of gen-  
tills by reason and by lawe of nature doo  
pferre their countrey befoze their paren-  
tes, soo that foze their countrey they wyl  
dye agaynst their parentes beinge tray-  
tours, this pestilent man worse than a pa-  
gan, is not ashamed to destroy if he could  
his natrue countrey. And where as Cur-  
sius a hethen man was contente foze sa-  
uynge of the cite of Rome, where he was  
borne, to leape into a gapyng of the erth,  
whiche by the illusions of the dyuell it  
was aunswered shulde not be shutte, but  
that it muste fynde haue one. This per-  
niciousse man is contente to runne heed-

## A Sermon of Cuthbert

lynge in to hell, so that he maye destroye  
therby his natyue countrey of England,  
being in that behalfe incomparably worse  
then any pagan. And besydes his pesty-  
lent treason, his unkindnesse against the  
kynge's maiestie, who broughte hym vp  
of a chylde, and promoted both hym, and  
restored his bloude beinge attaynted, to  
be of the peres of this realme, and gaue  
hym money yerely oute of his coffers to  
fynde hym honourably at study, maketh  
his treason myche more detestable to all  
the worlde, and hym to be reputed more  
wylde and cruell than any tygre. 7

**B**ut for all this thou englyshe manne  
take courage vnto the, and be nothyng  
affrayd. Thou hast god on thy syde. who  
hath gyuen this realme to the generatio  
of englyshemen, to euery man in his de-  
gre, after the lawes of the same. thou hast  
a noble victorizous and vertuous kynge,  
hardy as a lyon, who wyl not suffre the  
to be soo deuoured by suche wylde beas-  
tes. only take an englyshe hart vnto the,  
and mistruste not god, but trust firmly  
in hym. And surely the ruine intended a-  
geynst



## Bysshop of Duresme.

geynst the, shall fall in their owne neckes that intende it. And feare not, though the dyuell and his disciples be agaynste the. for god thy protectoure, is stronger than he and they, and shall by his grace geue hym and them a fall.

¶ And to shewe vnto the, that god is on thy syde, consyder, that it is wryten in the vi. chapter of the prouerbes, that amongest many crimes ther rehersted, that god hateth. chiefly he dothe deteste those persones that sowe dyscorde amonge their bretherne. As all we chrysten men be brethren vnder our heauenly father. Also it is wrytten in the. viii. chapter of John, & those that do stirre men to murder, be children of the dyuell, whiche was from the begynnyng of mankynde a murderer, and brought Adam to synne, and therby to deathe. As the Jewes his chylder stirred the people to put Christ to deth. saynt Paule also in the last chapiter to the Romanes warneth the to be ware of those, that do make dissension & debate among them ageynst the doctrine, that he hadde taught them. and byddeth them eschewe  
their

## A Sermon of Cuthbert

their company . wherin the holy gooste wrought in Paule. for these many peres paste, lyttell warre hath ben in these partes of Christendome, but the bysshop of Rome eyther hath ben a styrrer of it, or a nourtyscher of it . and seldome any compounder of it, onlesse it were for his ambition or profite.

**¶** Wherfore sens as saynt Paule saythe in the. xiii. chapter of the fyrst eppistel to the Corinthians, that god is not god of dissension, but of peace, who commaundeth by his worde peace alwayes to be kepte, we are sure that all those that goo about to breake peace betwene realmes, and to byrnyng them to warre, at the chylde of the deuyll. what holy names soeuer they pretende to cloke their pestilent malyce withall. whiche clokynge vnder hypocrisy is double dyuellyshenes, and of Christ moste detested. bycause vnder his blessed name they do plaie the deuyls parte. And therfore sens Christ is on our syde agaynst them, let vs not feare them at all. But puttyng our confidence in almyghtie god, and cleauynge faste to the kynges

## Bysshop of Duresme.

kinges maiestie, our supzeme hed in erth  
next vnder Chziste of this church of En-  
glande, as faithfull subiectes by goddis  
law ought to do. Though they go about  
to stirre Gog and Magog & all the rae-  
noys of the world ageynst vs, we trust in  
god verply, and doubt not, but they shall  
haue such a ruine & ouerthrow, as is pro-  
phecied by Ezechiel in the. xxxix. chapter.  
agaynst Gog and Magog going about  
to distroy the people of god, whome the  
people of god shal so vanquish and ouer-  
throw on the mountayns of Israel, that  
none of them shal escape, but their carka-  
ses there to lye to be deuoured, by kites &  
crowes & byrdes of the ayre. And yf they  
shal pssst in their pestilent malice to make  
inuation in to this realme, then lette vs  
wyshe, that their great capteyne Gog, I  
meane the byshop of Rome, maye come  
with them, to drynke with theym of the  
same cuppe, that he maliciously gothe a-  
bout to prepare for vs. that the people of  
god myght after surely lyue in peace.

¶ And now that we haue spoken of dis-  
obedience done to man againste goddes

lawe,



## A Sermon of Cuthbert

lawe, let vs somewhat speke of disobedience dayly done to god by vs al againste goddes law. which our disobedience is so greate, that the tonge of man can not expresse it. for Chyriste sayde in the. xix. chapitre of Mathewe to hym, that asked what he shulde do to come to euerlastyng lyfe. If thou wylt entre into euerlastyng lyfe, kepe the commaundementes. which he there reherled vnto hym, whan he asked whiche they were. they be wyrtten in the. xx. chapitre of Exodi, tenne in nombre. And bycause I doubte not, but ye knowe them, for bressenes of time I shal omytte to reherse them.

**I**n the old lawe, whych expresseth rewardes temporall for the capacitie of the grosse carnall people of Israell, manye worldy pleasutes and rewardes be promysed to the keepers of those commaundementes, and meruaylous great troubles and paynes be thretened to the breakers and transgressours of them. All whiche be contened in the. xxviii. chapiter of the Deuteronomie. in soo myche that in the viii. chapiter of that boke the people of  
Israell

Bysshop of Duresme.

Israell is thzertned by almyghtye god to be expelled out of the land promysed vnto them, pf they shuld not kepe those cōmandementes and lawes by him gyuen vnto them. The prophete Dauid saythe also in the. lxxxviii. psalme. If the chylder of Dauid leaue my lawes, and kepe not my commandementes, I shall with a rodde vpsite their iniquities and their synnes with beatynges. But our sauloz Chyrste regardynge the forgetfulnes of mannes memoire, lest he shulde not remember thz hole nomber of tenne, hath brought them al into two cōmandementes, comppsyinge in effect the hole tenne. of the which two expressed in the. xxii. chapter of Matthewe, the fyrste is. Thou shalt loue thy lord god with al thy hart, with all thy sowle, with all thy mynde. This is the fyrst and greatest commandement, conteynyng in it. iiii. commaundementes of the fyrste table, whyche be these. Thou shalt haue no other goddis in my syght. Thou shalt graue noo ymage of thynges that be in heuen aboue, oꝛ in erthe benethe, oꝛ in the water vnder

C b                      the

## A Sermon of Cuthbert

the erthe, noꝝ with adozation woꝝchyppe them. Thou shalt not take the name of god in vayne. Thou shalt sanctyfie thy sabbotte daye. No man wyl breake any of these. iiii. commaundementes that loueth god aboue all thyng.

**T**he seconde commandement gyuen there by Chyſte is lyke vnto the fyrſte, that thou ſhalte loue thy neyghboure as thy ſelfe. Whiche comprehendeth all the vi. commaundementes of the ſeconde table. whiche be theſe. Thou ſhalt honour thy father and thy mother. Thou ſhalte not comytte auoutrie. Thou ſhalte not ſteale. Thou ſhalt not beare falſ witnes. Thou ſhalt not luſte to haue thy neyghbours houſe, noꝝ his wyfe, noꝝ his ſeruāt noꝝ his mayde, noꝝ any of his goodes, Noo man that loueth his neyghbour as him ſelfe, wil offende him in any of theſe. foꝝ ſens he loueth hym ſelfe ſo well, that he can not be contente, that his neyghbour ſhall offende hym in any of theſe, he in louyng his neyghbour as hym ſelfe wyl not offende his neyghbour in any of theſe.

**I**n



Bysshop of Duresme.

**I**n these two commandementes saith the  
Christe, all the lawe and the prophetes  
be contepned.

**B**ut for al this we thus plainly being  
taught by Christe do fall heedlyng into  
all kyndes of vices. for where we ought  
to loue god aboue all thyng, we loue the  
worlde and worldy thynges aboue god  
ageynste the counsell of saynte Iohn, in  
the.ii. chapiter of his fyrst epistle. For we  
be so giuen to concupiscence of the flesh,  
that what soo euer it lusteth to haue, we  
minister it vnto it, to the concupiscence  
of our eyes, that what so euer we do see,  
that liketh vs, we wyl haue it by one me-  
nes or other. We be so high also of mynd  
and proude in hart, that we wyl mount  
aboue our degree, sufferynge none to be  
aboue vs. whiche thre fautes do compre-  
hende all vices of the worlde. so that we  
maye saye with the prophete Osee in his  
iiii. chapter. There is no truthe, there is  
no mercy or pitie, there is no knowledge  
of god lefte vpon the erth. Backbityng,  
lyinge, murder, thefte, aduoutrie, hath  
ouerflowen the world. Perjury reigneth  
euery

## A Sermon of Cuthbert

euery where. and great pytie it is to see,  
howe the pꛛecious name of almyghtye  
god is taken in vaine in all places. Noo  
othe shulde be gꛛuen, but thꛛee thynges  
concurrent, as Hieremy the pꛛophete in  
his. iiii. chapiter teacheth vs. that is to  
say, In iudgement. whan a man is cal-  
led thither to shewe the trouthe. And foꛛ  
iustice there to be mynistred, to put away  
wꛛonge doinge. And foꛛ truthe, that  
falschode may take no place there. Elles  
no oth shulde be gꛛuen by goddis lawe,  
but we shuld affirme our saying by ye ye,  
and deny by nay nay, as Chꛛistle taughte  
vs in the. v. of Mathewe. But now eue-  
ry thyng that we affirme oꛛ deny, muste  
haue an othe coupled with it, whan men  
do bye oꛛ selle any thyng, moo othes be  
ofter tymes enterchaunged betwꛛt them,  
than pens that the thyng is solde foꛛ. In  
communication and all pastimes as ma-  
nye othes, as woꛛdes be vsed. In play-  
enge at any games there the tearynge of  
goddis name and particular mention of  
all the woundes and peynes, that Chꛛist  
suffered foꛛ vs, be contumelyouse in  
bayn

Bysshop of Duresme.

bayne brought forth. If a muster shuld  
be taken of sweaters, I thynk that some  
croked peces shulde be founde, not able  
to take the kynges wages, that wolde  
sweate as greatte othes, and as manye  
of them, as the beste and most able man  
on the fielde. They thynke that greatte  
othes do make theym to be of moze esty-  
mation. and therfore they sweate at eue-  
ry worde. but surely they be fowlye de-  
ceyued. for othes be ordeyned where nede  
is, that trewthe shall not peryshe, and  
that they may synyshe debates amonge  
menne. as Paule saythe in the syrth cha-  
piter to the Hebrewes. But he that at e-  
uery worde sweareth, declareth playne-  
ly, that noo credence is to be gyuen to a-  
ny his wordes, and therfore he ioyne-  
th to euey worde an oth, as a suretie of the  
trewthe therof, knowledgyng the lacke  
of truthe to be in his wordes. As yf a  
manne wolde offer a greatte substanti-  
all suretie, whan he wolde borrowe a pe-  
nye of his neyghbour, he playnly shulde  
make his neyghbour thereby to thynke,  
that he were of no credence, that wolde  
for



## A Sermon of Cuthbert

for so smal a matter offer so great a sure-  
tie, where no nede is so to do.

**I**f feare me, the great role of .xx. cubi-  
tes in length and. x. cubytes in bredthe,  
whiche the prophete Zacharie sawe fle-  
inge in the aire in the .v. chaptre. whiche  
as the angell shewed to hym, dyd con-  
tein the great malediction of god against  
thieves and ageynst swearers, that shuld  
be iuged by it, do flie now ouer our hea-  
des. I pray god we may auoyd the dan-  
ger of it, and absteyn hereafter so to take  
the name of god in vayne as is now  
commonly vsed.

**W**e doo professe the fayth of Chyste,  
and doo speke of the gospel with our  
mouthe, and haue the booke ofte in our  
handes. but we lerne it not, as we shulde  
do, for the gospel is gyuen to vs to know  
god thereby, and to be a rule to lyue by.  
but we moche do talke of it, which is ve-  
ry well done. and yet we nothings regard  
to amende our lyues therby, and to lyue  
as it byddeth vs. but we do vse the gos-  
pell, as if it were a boke of problemes to  
dispute vppon, and care not to amende  
our

## Bysshop of Duresme.

our lypynge, as it teacheth vs, whiche shall be to our great punyshement. For a seruant that knoweth his lordes plesure, and not fulfyllynge it, is moze greuou-ly to be punished then he that knoweth it not, as Chyste sayth in the. xii. chapter of Luce. We myche extolle faith, as it is myche worthy. But woꝝkes and dedes many men care not for, sayenge, god regardeth them nothyng: for sayth alone iustifieth vs, and not our woꝝkes.

¶ Here fyꝛste of all it is to be obserued, that no dede noꝝ woꝝke that is doone by man without faith, can euer helpe hym to heuen, for lyke as a man, that runneth out of the race, where the course is sette, though he runne neuer so faste, wynneth no game, so a man that doth good dedes moꝝall, without faith, deserueth of god no rewarde. For without faith it is impossible to please god. as sayncte Paule saith the. xi. chapiter to the Hebꝛues. But if he do good dedes with faith, than they be acceptable to god, and he wyll reward hym for them. And saynt Paule teacheth vs alwayes to be occupied in doynge of good  
good

## A Sermon of Cuthbert

good woꝝkes. foꝝ albeist no man maye be iustified by his woꝝkes, alone. yet after he hath faith he must ioyne good woꝝkes with it, yf he haue any tyme therto, oꝛ els his faith is vnprofitable vnto hym, foꝝ the faith that by grace dothe iustifye, is the faith that woꝝketh by charytie, as saynt Paule sayth to the Galathians in the fyfte chapiter, and not an ydle faith. whiche saint James in his epistle calleth a dead faith.

**C** Saynt Paule saith also in the second chapiter to the Romans, that the herers of the lawe be not iustified befoze god, but the doers of the lawe. And saynt James in his epistle in the fyfte chapiter dothe lyken hym, that heareth the worde of god, and dothe not thereafter, vnto a manne, that loketh in a glasse, and after he hath soo doone, layeth it downe, and forgetteth that he looked in it, and thynketh of other matters.

**A**nd where they say, that faith alone iustifieth. that is vntrewe, and agaynste saynte James in the. ii. chapiter of his epistell, sayenge, that a man is not iustified



Bysshop of Duresme.

sted by his sayth alone. Also to iustification of a synner repentance of his euylle lyfe paste is necessarilye fyrste required, and muste nedes be ioyned with faith before he be iustified, for elles if he repent not, he remayneth styll in synne, and so he is not yet iustified, and all the preaching of Christe and his apostels, begynneth at repentance and penance, so that faith without that can not helpe. Wherefore it is neuer true, that faith alone iustifieth. for grace of god muste go before faith, and on our behalfe repentance and charitie muste be ioyned with faith. And as faith is the gyfte of god, so is penance, and so is charite, so is hope. but the grace of god who granteth all, goth before all.

¶ Truth it is that our good dedes done before sayth, do not iustifie for lacke of sayth. but ioyned vnto saythe, they doo helpe: or comynge after faith, they helpe to make vs more iustified, as it is wrytten in the. xxi. of the apocalipse. Let hym that is ryghtwylse, be yet more iustified.

¶ And that almyghty god requyret of vs good woikes, it appereth in the. xxi.

f chapi.

A Sermon of Cuthbert  
chapter of Mathew, & the. xi. of Marc.  
where Christe commyng to a fygge tree,  
full of leaues, hauynge no fruite, which  
he sought in it, by his curse dyd make it  
lere. So if we being the tre, byng not forth  
fruite of good woꝝkes, hauynge tyme  
thereto, neyther the roote of faythe, noꝝ  
the leaues of woꝝdes can alone helpe vs.  
An other parable in the. xiii. of Luce pro-  
ueth the same. Where a man hauynge a  
vyneparde, and in the same a fygge tree,  
that bare no fruite, badde cut it downe.  
And at the request of his gardynner, suf-  
fred it yet longer, to se if donge layde to  
the roote wolde helpe it. As oft almygh-  
ty god beinge the lord of the vyneyard,  
suffreth vs beinge bareyne to haue space  
to repent, and byng forth fruite of good  
woꝝkes. For it is wrytten in the thirde of  
Mathewe, that euery tree, that byngeth  
not forth good fruite, shalbe cut downe,  
and caste into the fyre.

¶ After as our deedes be, soo shall our  
iudgement be, as Christ sayth in the. xvi.  
of Mathewe. the sonne of man shal come  
in the gloꝝpe of his father with his an-  
gels.

## Bysshop of Duresme.

gels, and shall rewarde euery man after his woꝝkes. Saynt Paul in the. ii. chap- tre to the Romaynes sayth also lyke wise, that god wyl rewarde euery man after his dedes good oꝝ euyl. And in the. iii. chaptre of the fyꝛste epistle to the Coꝛin- thians he sayth. that euery man shal re- cepue his hyꝛe, after as his labour is. so that foꝝ good dedes done with faythe he shal recepue rewarde, and foꝝ euil dedes done after fayth, oꝝ out of fayth, he shall recepue punishment.

¶ Therfoꝛe those that say, that god regar- deth not our woꝝkes done with fayth, do say agaynst Chꝛyst, and his doctrine ge- uen to vs by hym, and by his apostelles. Foꝝ sens our woꝝkes done with fayth be the measure of our rewarde to be greater oꝝ smaller, as they shall be founde to be greater oꝝ smaller, who soo saythe, that god regardeth not them, sayth he regar- deth not the measure of our reward. and yet he sayth it shal be measured after our dedes done with fayth. and so he saythe agaynst Chꝛiste. Saint Paule sayth al- so in the. ii. chapitre to the Ephesians.

¶ It is that



## A Sermon of Cuthbert

that by fayth whiche is the gyfte of god, we be of newe create in Chyſte, and in good woꝝkes that we may walk foꝝwardes in them. and ſens he hath create vs in good woꝝkes to walk in them, he muſt nedes regarde theym. oꝛ els he cared not what he create, which is blaſphemie and denyall of his highe prouidence.

**N**owe this holpe weke we be bydden and callyd to come to the great ſupper of our bleſſed loꝛde Chyiſte Jeſus, and to eate of the heuenly meat and of the bred of lyfe, that came from heauen, the bleſſed body of our ſauyour Jeſu Chyiſte in the ſacrament of the aulter. Unto which we may not go in our fylthy and ſpotted cote, leſte we commynge thither, not hauiynge the cleane garment of our ſoule, that we receyued at our baptiſme, be expelled out of the feaſte. And therfoꝛe we muſte make cleane our garmente, befoꝛe we be bolde to goo thither. But I feare me ſoze, leſt many ſhal make ſuche worldly excuſes, as be wꝛitten in a parable, in the. xiiii. chapiter of Luke. ſome ſayeng, they be newe maryed, and therfoꝛe they  
maye

## Bysshop of Duresme.

may not come. whiche do sygnifie men  
gyuen so to carnall pleasure of the body,  
that they care not to come to heuen. Some  
sayinge, they haue boughte fyue pike of  
oren. whiche doo sygnifye those, that fo-  
lowe the sensualitie of their fyue senses  
and worldly busynes. Some sayenge, that  
they haue bought a byllage. whiche sy-  
gnifie those that purchase landes here in  
erthe, and care not by faith and good ly-  
uynge to purchase heuen. All which sort  
of men shall not taste of that supper, as  
it is there witten. But god forbidd, that  
any of vs shuld be of that sort. And ther-  
fore let vs euery man prepare oure selfe,  
and make cleane our spotted and fylthy  
garment. Lette vs purge and purifie the  
tabernacle of our soule, and make it a  
lodgynge worthy to receyue Christe into  
our house, and not to dysdayn vs, for the  
fylthyngesse of our vncleane lyuynge.

**B**ut howe may this be done, and by  
what meanes: surely surely by no meane  
but by penaunce, and repentaunce, and  
callynge for mercye to all myghtye god  
with a sorowfull harte, that we haue

## A Sermon of Cuthbert

receyued soo innumerable benefyttes of  
god, so lytel haue regarded our obediēce  
to his cōmandementes, proude and vn-  
kyndly despyssyng hym, and moze regar-  
ding our own wretched cōcupiscence and  
pleasure in all worldly delytes, then god.  
Let vs folowe the exhortation of almighty  
god, spoken to vs by the mouthe of  
Johell in the. ii. chaptre, sayinge. Turne  
ye synners againe to me by fastinge, by  
weppynge, by myche lamentynge your  
miserable estate, and teare sunder your  
hartes, and not your clothes. Almyghty  
god wyll rather regarde a sorowfull and  
contryte harte to dwell in it, than all the  
temples that we can bylde for hym. As  
it is wryten in the laste chapiter of Esai.  
Let vs knowlege and confesse our owne  
fautes fyrst, before we be accused of them  
at iudgement. Let vs wepe for our vn-  
gracious lyfe: and sure it is, god wyll re-  
garde our teares. Dauid sayth in the. lv.  
psalme. Almyghty god, I haue shewed  
my lyfe to the, and thou haste putte my  
teares in thy syghte. We that haue bled  
our eyes al the yere in regardyng world-  
ly plea-



## Bysshop of Duresme.

ly pleasures, so that thzoughe vehement  
tope somtymes the teares haue braste out  
with myche lawghynge, nowe latte vs  
wepe. as Dauid techith vs in the Crviii.  
psalme, sayenge to almyghtye god. The  
teares haue braste oute of my eyes, by-  
cause they haue not regarded and kepte  
thy lawe. Let vs folowe the counselle of  
saint Paule in the. vi. chapiter to the Ro-  
maynes sayinge to vs. As ye haue gy-  
uen your membres to serue to iniustyce,  
to doo wronge: soo lyke wyse gyue your  
membres to serue iustice to your sanctifi-  
enge. Dauid sayth also in the. vi. psalme.  
I haue trauayled in my wayling. I shal  
washe euery nyghte my bedde with we-  
pyngte teares. And after that, he saythe.  
God hathe herde the voyce of my we-  
pyngte. for God dothe regarde teares cō-  
myngte forth out of a sorowfull and con-  
trypte harte. If thou say, thou canste not  
weepe: thou doest confesse thy folpe. For  
yf thou lese by example any substance of  
worldely goodes, as if thy house be rob-  
bed, thy shyppe laden with marchandise  
perpshed in the see, thy wyfe that thou

## A Sermon of Cuthbert

dyd loue, departed. thy sonne deade. than  
thou canste wepe myche more thanne y-  
nough. and where thy soule is by synne  
departed from almyghty god, whiche de-  
partynge from hym is the very dethe of  
the soule, and lyeth stynkynge in synne,  
not foure dayes as the body of Lazarus  
dyd in his graue, but myche more than  
foure monthes, y<sup>e</sup> thise four monethes,  
canst thou not wepe? Surely thou haste  
great cause to lament thy selfe. For what  
erchaunge canst thou deuyse to make, so  
dere to the, as thy soule is?

**¶** Wherfore lette vs with the sword of  
the spirite, whiche as saint Paule sayth,  
is the worde of god, make a quicke sa-  
crifice of our selves, with a sorowful hart,  
bycause we haue broken goddis coman-  
dementes, applienge the sharpe worde of  
god to our synful lyfe, that we may ther-  
with kyll our concupiscences and al flesh-  
ly and worldly lustes, and so makynge of  
our sorowfull hart a sacrifice to almygh-  
ty god, obteyne his mercy therby, as he  
hath promised to vs by Dauid in the fif-  
ty psalme saying. The sacrifice to god is  
a spi-

Bysshop of Duresme.

a spirite troubled with sorowe, and thou  
God wylte not despyse a harte contryte  
and mekened.

**W**e muste bynge forth frutes of our  
penaunce and repentance by the amend-  
mente of oure synfulle lyues, as sayncte  
John Baptyste sayde to the Jewes in  
the thirde of Mathewe. For God canne  
not be deluded with the faire wordes on-  
ly of a synner, sayinge. I am a synner,  
and yet wyl not amend. For God loketh  
whether those wordes com from the hart  
beinge contryte. whiche if they dydde, a-  
mendement of the euill lyfe shuld ensue,  
a good workes shuld sprynge out, where  
the euill dyd growe befoze. whiche newe  
sprynge of good workes is the fruite of  
penaunce.

**W**e must also go forwarde in the way  
of our lord and not stande styll. for elles  
we can not come to our iorneyes ende.  
David saith in the. Cxviii. psalme. The  
immaculate and vnspotted men be bles-  
sed, that do goo forwarde in the waye of  
our lord. He that sayth, that he dwelleth  
in Chryste, muste walke after Chryste in

f v

his



## A Sermon of Cuthbert

his wape, whiche is his commaundmentes, as he hym selfe dyd. As saynt Iohn sayth in the. ii. chaptre of his fyrste epy-  
stle. and therfore we maye not stande stil,  
but go on in doinge good, to our iornais  
ende, as he dyd. Saynte Paule saythe  
to the Galathians in the. vi. chaptre. Se  
that ye erre not, god can not be mocked,  
suche as a man dothe sowe, suche shal he  
reape. he that soweth in the fleshe, shall  
reape therof corruption. and he that so-  
weth in the spirite, shal of the spirite repe  
lyfe euerlastynge. Lette vs not cease in  
good doing, for we shall reape it, not fai-  
lynge, whan the tyme commeth. Ther-  
fore whiles we haue tyme, let vs do good  
to all men, and chiefly to the domestikes  
of our fayth. And as we shulde, study to  
be ryche in faythe: for Chyrste dyd chose  
suche to be of his flocke, though they  
were pooze in worldely goodes. As saint  
James saythe in the. ii. chapitre of his  
epistle. so muste we studye to be ryche in  
good woikes. As saynte Paule sayth in  
the. vi. chaptre of the fyrste epistle to Ti-  
mothe. where he byddeth hym teache the  
ryche

## Bysshop of Duresme.

ryche men of the worlde, to be redye with their abundaunce of goodes, to helpe the poore. and to make therby a treasure in heuen: and to studie to be ryche in good woꝝkes. so foꝛ these. ii. rychesles, the one the rychesse of faythe, the other the rychesse of good woꝝkes, we shoulde chye-ly studie.

¶ Also Chyste in the. vi. of Mathewe doth teache vs thre chiefe exercises, whiche wyl conferre greatly, to the amendment of our lyfe, that is to say, fastynge, to tame thereby the inordynate lustes of the fleche. Almesse dede, to refrayn couetousnesse, and to helpe to redeme our synnes therwith, as Daniel sayth in the. iiii. chapter. And prayer to almyghtye god, thereby to abate our pryde and outrequydaunce and arrogance, that we not trustynge of our selves, but of his helpe, may aske of hym thynges necessarye foꝛ vs from tyme to tyme. And that we shoulde ofte praye, Chyste teacheth vs by the parable of the wydowe, whiche by her importunitie and ofte crienge to the wicked Judge, that feared neyther god noꝛ man, obteyned

## A Sermon of Cuthbert

obteyned at the last Justyce of hym. As  
it is witten in the. xliii. chapter of Luc.  
**W**e rede also of Christ, that he some  
tyme prayed all night to god. as it is wri-  
ten in the. vi. chapter of Luke. And saint  
Paule sayth to the Colossians in the. iiii.  
chapter. Gyue you to prayer beinge vi-  
gilant in it. And to Timothe he writeth  
in the. v. chapter. She that trewely is a  
wydowe, lette her gyue her selfe to prayer  
nyght and daye. And to the Thessaloni-  
cense he writeth in the. v. chapter of the  
fyrste epistell, sayeng. Pray without any  
day leaupnge of, not that we shulde doo  
nothyng else, but that we shoulde ofte  
amongest other thinges that we do, pray  
to almighty god, laudynge him & callynge  
hym to remembraunce, that he may helpe  
vs, puttyng in all our dedes, our confi-  
dence in hym. Whiche we myghte easely  
do, briezely sayinge diuerse tymes on the  
daye, though it were but one Vater no-  
ster at one tyme. soo that Christe thereby  
shuld be not far from our remembrance.  
noz we shulde not by worldely pleasures  
or busynes stray abode farre from hym.  
noz



Bysshop of Duresme.

noꝝ the dyuell shoulde not so boldely ap-  
proche vs, seinge vs alwayes vnder the  
wyng and protection of our heauenlye  
father. And surely if we coulde thus dis-  
pose our selfe, our affaires shuld prosper  
the moze in this woꝛlde, and we shuld al-  
so thereby please almyghty god, and  
come to the glorie euerlastyng.

Whervnto our sauyour Iesu

Christ, who hath redemed

vs, byng vs all. Qui vi-

uit et regnat cum deo patre

in vnitate sancti spiri-

tus per omnia se-

cula seculorū.

Amen.

Londini in ædibus Thomę Ber-  
theleti typis impress.  
Cum priuilegio ad imprimen-  
dum solum.

ANNO. M.D. XXXIX.

